

# **ARTHAPĀÑCAKA**

OF

## **HANUMAT SAMHITĀ**

# **HANUMĀN-AGASTYA**

# **SAMVĀDA**

A DIALOGUE BETWEEN  
ŚRĪ HANUMĀN AND AGASTYA MUNI

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Verse 1

## Śrī Agastya Uvāca

**katham śrīrāme samprītir  
jāyate pavānātmaja  
gr̥hadārakuṭumbeṣu  
vairāgyaṅca katham bhavet**

Sage Agastya said, O Śrī Hanumān, how does one develop true love for Bhagavān Śrī Rāmacandra, and how does one cultivate detachment from home, spouse, and family? Please show your divine grace upon me by revealing this secret.

### Summary :-

The shloka spoken by Sage Agastya addresses Śrī Hanumān, asking two fundamental questions: first, how does one cultivate true love for Bhagavān Śrī Rāma; and second, how does one attain detachment (vairāgya) from home, spouse, and family? These questions delve into the essence of devotion (bhakti) and detachment in spiritual practice. The inquiry reflects a quest for understanding the profound nature of love for the Parabrahman Śrī Rāma and the means to transcend worldly attachments, emphasizing the path towards spiritual liberation and attaining the supreme divine abode of Śrī Rāmacandra, i.e., Śāketa (also known as Ayodhyā).

Verse 2

## Śrī Hanumān Uvāca –

**kumbhodbhavaparaśreyaḥ  
śṛṇuṣva te vadāmyaham  
gopaniyaṁ gopaniyaṁ  
gopaniyaṅca sarvadā**

Śrī Hanumān said, O Kumbhodbhava Agastya! Listen, I impart to you the divine knowledge of supreme welfare. This tattva (supreme divine knowledge) is confidential, confidential, and confidential at all times.

Note :- The name 'Kumbhodbhava' refers to Agastya Muni because his birth occurred from a 'kumbha' (pot).

### **Summary :-**

Here Śrī Hanumān ji is stressing upon the word confidential (gopanīya) because the divine knowledge of supreme truth is to be revealed only before those who have the eligibility to attain it. Otherwise, if given to Anadhikāris (non-eligible ones), it will de-value the significance of this divine knowledge.

### **Verse 3**

**jñeyam prāpyasya rāmasya  
rūpam prāptustathaiva ca  
prāptyupāyam phalañcaiva  
tathā prāptivirodhi ca  
arthapañcakametattu  
saṅkṣepena vadāmi te**

One should understand these five arthas(means) –

### **Prāpya Svarūpa –**

True Nature of Prāpya(attainable) Parabrahman - Śrī Rāmacandra.

### **Prāptā Svarūpa –**

True Nature of Prāptā(one who attains) Jivātman - individual self who is the seeker of the attainment.

### **Upāya Svarūpa - means of attainment(upāya)**

**Phala Svarūpa - the fruit resulting from the attainment.**

**Virodhī Svarūpa** - the hindrances to the attainment of Parbrahman Śrī Rāmacandra.

I will state this Arthapañchaka(five principles) to you in short.

### **Summary :-**

These five principles are collectively known as Arthapañchaka (five means), which are spoken by all the Vedas and their (elucidatory) itihāsas and purāṇas. Śrī Rāma (Parabrahman) is to be attained. Jīvātman is the Attainer. What is the means of Attainment? What is the result of Attainment? What are the hindrances to the Attainment? These five things one living entity should know if he wants to have supreme welfare.

Verse 4

### **Prāpya -**

**divyānantagaṇaḥ śrīmān  
divyamaṅgalavigrahaḥ  
Ṣaḍguṇaiśvaryasampanno  
manovācāmagocaraḥ**

Know Bhagavān Śrī Rāmachandra to be the Prāpya (Attainable), who is eternally possessed of infinitely divine auspicious virtues, who is always with His eternal divine consort Śrī (Sītādevī) - (Ever inseparable from Sītā), who is infinitely possessed of all six virtues and opulences, who is inconceivable by the senses like mind and speech.

### **Summary –**

Here Śrī Hanumān ji describes the Svarūpa of Śrī Rāmachandra as "He is possessed of all divine auspicious qualities". Here are the references for this -

**guṇairviruruce rāmo dīptassūrya ivāṃśubhiḥ -**

Śrī Rāma Shines with his divine qualities as a sun shining with his rays.

**(V.R 2.2.47)**

**tamevaṃguṇasampannaṃ rāmaṃ -**

Rāma who is possessed of all divine auspicious qualities.

**(V.R 2.2.48)**

Also Śrī Rāma always resides with her eternal divine consort Śrī Sita Devi as stated in Valmiki Rāmāyaṇa :-

**ananyā rāghaveṇāhaṃ bhāskareṇa prabhā yathā -**

**(V.R 5.21.15)**

Sita Ji Says to Ravana :- I am inseparable from Raghava like light from the Sun.

Similarly Śrī Rāma Says :-

**ananyā hi mayā sītā bhāskareṇa prabhā yathā**

**(V.R 6.118.19)**

Sītā is inseparable from me as sun is inseparable from its light.

**rāmeṇa saṅgatā sītā bhāskareṇa prabhā yathā**

**(V.R 5.27.12)**

Trijatā Says :- Just as light is united with the Sun, I saw Sītā united with Rāma.

On the basis of above evidences the meaning of the verse is strongly affirmed.

Verse 5

**veda-vedyaḥ sarva-sākṣī  
sarvopāśyaḥ svatantrakaḥ  
nityānāṃ nijabhaktānāṃ  
bhogyabhūtaḥ śriyaḥ patiḥ**

Bhagavān Śrī Rāmachandra is known through the Vedas, he is witness of all the actions of a living entity (Sarva-Sākshi). He is (Sarvopāśya) worshipped by all including devatās, yakshās, gandharvās, kinnarās, chāranās and manushyās. He is supremely independent(Svatantra). He is the eternal Svāmī(Pati) of Śrī i.e Sītādevī who is the eternal mother of all the Universes. He is the eternal enjoyer of his own devotees(nij-bhaktās).

### **Summary -**

This verse describes the Paramātmā-characteristic of Śrī Rāma by referring him to be the one who is known by all the Vedās. Rāmāyaṇa invocation also states :-

### **veda vedye pare puṁsi jāte daśarathātmaje -**

Veda-Vedya Parampuruṣa (Supreme Personality of Godhead known by all the Vedas)Śrī Rāma appeared as the son of Daśaratha.

The word "Svatantra" expresses the supreme proprietorship of Śrī Rāma over both sentient beings and insentient matter.

He is eternal Pati of Śrī Sītā Devī.

### **sītā samāropita vāmabhāgam - (Rāmacharitmanasa)**

Śrī Sītā always resides in the left side of Śrī Rāma.

The word "Bhogyabhūta" affirm the Śeṣi-Śeṣa Sambandha of Śrī Rāma with his devotees. We are just the materials who Śrī Rāma enjoys. And we are his eternal part and parcel of him. This inseparation(maintaining the Aṁśi-Aṁśa Bhāva) of Jivās from Śrī Rāma is the meaning to this adjective.

Verse 6

**brahmaviṣṇumahēśānām  
kāraṇam sarvavyāpakaḥ  
mūlam tuhyavatārāṇām  
dharmasaṁsthāpakaḥ paraḥ**

The Supreme Personality of Godhead Śrī Rāma is supreme cause of Brahmā, Viṣṇu and Mahēśā. He is omnipresent (all-pervading). Parbrahman Śrī Rāmachandra is the root source of all the Incarnations (Kṛṣṇa, Nārāyaṇa, Narasiṃha, Varāha etc.). He is the establisher of dharma and he is the supreme tattva(Para Tattva).

### **Summary -**

Here Śrī Rāma is said to be cause of Brahmā, Viṣṇu and Mahēśā because Śrī Rāma is beyond the boundary of Gunās. Therefore, he is called Trigunātīta(beyond 3 guṇas i.e Sattva, Rajas, Tamas). He takes many incarnations but his eternal form is dvibhuja(two handed form) having a bow and arrow in his hands. This form is the source of infinite incarnations as stated by Rāmarahasya Sruti as follows -

**nārāyaṇam nārasimham vāsudevam vārāham etāni  
rāmasyāṅgāni jānīthāḥ**

Śrī Hanumān Said :- O Viṣṇu Bhaktās :- Nārāyaṇa, Narasiṃha, Vāsudeva Kṛṣṇa, Vārāha, know these to be the parts or incarnations of Śrī Rāma.

Valmiki Rāmāyaṇa States Śrī Rāma to be dharma-personified "**rāmo  
vigrahavāna dharmah**" -

He is also known as "Para"(Supreme) as he is supreme entity stated by Atharva Shruti -

**rāma eva param brahma  
rāma eva param tapaḥ  
rāma eva param tattvam  
śrīrāmo brahma tārakam**

### **(Rāmarahasyopanishad Canto 1 Mantra 6)**

Śrī Hanumān states to all the Viṣṇu Bhaktas that Śrī Rāma only is Parambrahman, Śrī Rāma only is Param Tapas, Śrī Rāma is the Param Tattva (supreme essence), and Śrī Rāma himself is the Tāraka Brahman who is extolled in Vedas.

Verse 7

**dvibhujaś cāpabhṛc caiva  
bhaktābhīṣṭaprapūrakaḥ  
vaidehīvallabhor nityaṁ  
kaiśore vyasi sthitaḥ  
evaṁ bhūtaś ca jñātavyo  
rāmo rājīvalocanaḥ**

Bhagavān Śrī Rāma, the wielder of the bow with two arms (Dvibhuja Dhanurdhara Svarūpa), fulfills the desires of his devotees. He is always situated in his youthful form, dear to the daughter of Videha i.e Śrī Sītā. Thus, one should know Rāma, who has eyes like red lotus petals.

**Summary :-**

Here Śrī Hanumān Ji stresses upon the words "Dvibhuja" and "Dhanurdhara". It is because Śrī Rāma's eternal form is of two hands (Dvibhuja) and He has a form as a wielder of the bow (Dhanurdhara).

Ānanda Saṁhitā states that

**sthūlaṁ cāṣṭabhujaṁ proktaṁ  
sūkṣmaṁ caiva caturbujam  
parañca dvibhujaṁ proktaṁ  
tasmādetattrayaṁ yajet**

The form of bhagavāna with eight hands is gross(Sthūla) and form with four hands is Subtle(Sūkṣma) but the form having two hands is the supreme form.

Vedās inquire about the Dvibhuja (two handed) Paramātmā as follows :-

**saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī  
janayandevo ekaḥ**

**(Rigved 10.81.3)**



Here the word "**bāhubhyām**" refers to the two handed form of Paramātmā.

Similarly "**kiṁ bāhū**" --- (**Atharvavedīya Puruṣa Sūkta Mantra 11**) - here the word bāhū is in the dual case which refers to the two handed form of Paramātmā.

"**bāhū rājanyaḥ kṛtaḥ**" --- (**Atharvavedīya Puruṣa Sūkta Mantra 10**) - here also the word bāhū refers to the Dvibhuj Paramātmā.

"**bāhubhyāmati bāhubhyām**" --- (**Shukla Yajurveda 17.19**)

Here again the word **bāhūbhyām** refers to two hands of **Paramātmā** (**Dvibhuja Svarūpa**)

**saṁ bāhubhyām bharati** --- (**Atharvaveda 13.2.23**)

Here also the word **bāhubhyām** refers to the **Dvibhuja Svarūpa**.

In this way, two handed form of **Paramātmā** is highly praised in Vedās.

Śrī Rāma always remain youth(kiśora) in form of a sixteen year old prince. It is to be noted that this only was the form of Śrī Rāma when he married to Śrī Sītā Devī in Mithilā.

Śrī Rāma is Rājivalochana - his eyes resemble the red lotus petals.

Verse 8

**Prāptā -**

**sthūlasūkṣmakāraṇato  
bhinnam koṣācca pañcakāt  
jāgratsvapnādyavasthānām  
sākṣibhūtaṁ tu sarvadā**

The form of the living entity (jīva) is distinct from the three bodies (sthūla, sūkṣma, kāraṇa) and the five sheaths (pañcakośa). It remains

witness to several states of consciousness like wakeful state and dreaming state and exists eternally.

### **Summary -**

Self or living entity is different from gross subtle and causal body as these are the boundary layers to the jīvātmā. Also Jīvātmā exists eternally with Paramātmā as his eternal part and parcel. Eternal existence of Jīvātmā is affirmed by Śrī Kṛṣṇa -

**na tv evāhaṁ jātu nāsaṁ  
na tvaṁ neme janādhīpāḥ  
na caiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param**

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

Soul is different from prāṇkoshās i.e five sheaths which are earth, water, fire, air and space as these are the part of insentient matter.

Verse 9-10

**cidānandamayam nityam divyavigrahasamṛutam  
akhaṇḍaikaṛasañcaiva kaiśore vayasisthitam  
dvibhujaṁ sattvasampannam īśasevāprajājanam  
prabhorniyāmyam śeṣatvaṁ jñātavyam svasvarūpakam**

The form of Jīvātmā(living entity) is chidānandamaya(having nature of knowledge and bliss), eternal, subject to the regulations of Bhagavāna and is the eternal part and parcel(Śeṣa) of Śrī Bhagavāna. Soul is endowed with a divine body having two arms, in the state of youthful adolescence, filled with undivided bliss. The soul purpose of this Jīvātmā is to serve Śrī Rāma, thereby understanding one's own true form in this manner.

## Summary -

The above verse focuses upon the nature of the jīvātmā being the śeṣa (fraction) of Śrī Rāmachandra. This is affirmed by the dative case of the noun "rāma" in the Mūla Rāma Tāraka Mantra (i.e., rāmāya), which indicates the relationship of dependence (śeṣa) between the jīvātmā and the paramātmā Śrī Rāmachandra. Similarly, in the Rāma Dvaya Mantra ("śrī rāmachandra charaṇau śaraṇam prapadye"), the word "prapadye" (I seek refuge), in the first person singular form, signifies the jīva's sole purpose to eternally serve Śrī Rāmachandra. Likewise, the word "tavāsmi" (I am yours), in the first person singular form, confirms the principle that the jīvātmā is the sole object of enjoyment (bhogya) and Śrī Rāma is the eternal enjoyer (bhoktā) of the jīvātmā.

The self-form (sva-svarūpa) of a living entity is described as endowed with two hands. This is confirmed by the scriptures as follows :-

**rāmātsaṃjāyate kāmāḥ  
kāmād viśvam prajāyate  
tasmād dhanurdharātsarve  
dvibhujaāḥ mūlarūpiṇaḥ**

## (Śiva Saṃhitā)

Kāmadeva has originated from Śrī Rāmachandra and this whole world has generated from Kāmadeva. Therefore being the eternal part and parcel of Dhanurdhārī(bow wielder) Śrī Rāmachandra, all the beings in their fundamental form are two-handed(dvibhuja).

Adolescence (kaiśora avasthā) of a Jīvātmā in its true form represent the absence of ageing in the sāketa loka as it is free from the laws of material world.

Verse 11-12-13

**Means of Attainment(of Śrī Rāma)**

**sarvabhūta-dayācaiva  
sarvatra samadarśanam  
anyatrānindanam caiva  
sveṣe snehādhikam tathā**

**gurāviśvarabuddhiśca  
tadājñāparipālanam  
sveśasya tajjanānāñca  
sevanam māyayā vinā**

**prabhoḥ kṛpāvalambitvam  
bhoktavyam tatsamarpitam  
sacchāstreṣu ca viśvāsaḥ  
prāptyupāyamihocyate**

The means of attaining Bhagavāna Śrī Rāmachandra are as follows -

1. Practicing compassion towards all living beings.
2. Cultivating equanimity towards everyone.
3. Refraining from criticizing others.
4. Developing deep affection for one's worshipping deity.
5. Knowing Guru to be an indirect form of Śrī Bhagvāna only.
6. Diligently following the Guru's instructions.
7. Serving one's deity and their devotees sincerely, without deceit.
8. Taking refuge in the grace of the Supreme Lord.
9. Consuming offerings offered to Śrī Bhagvāna with devotion.

These are considered the means of attainment as described in this scripture.

### **Summary -**

Here, the meaning of saying Śrī Guru to be the form of Śrī Bhagavān is in the sense that Śrī Guru is the representative of Bhagavān Rāmachandra

who is here to lift us from the deep well of nescience. He is directly connected to Śrī Rāmachandra through a disciplic succession. Therefore, being from an unbroken lineage, our Guru saves us from this material world, and thus he is considered akin to Bhagavān. We should maintain Ishvara-buddhi (seeing him as an indirect form of Śrī Rāma). Therefore, it is not in the literal sense but in the sense of Guru-Paramparā.

Verse 14-15-16-17-18

**Ultimate fruit of Attainment –  
Infinite Prema for Śrī Janakinātha**

**prārabdham paribhuḡyātha  
bhitvā sūryādi maṇḍalam  
prakṛtermaṇḍalam tyaktvā  
snātvā tu virajāmbhasā**

**savāsanaṁ dehadvayaṁ  
visṛjya virajo bhavat  
ativedena tāṁ tīrtiyā  
prāpya sāketakaṁ tathā**

**praviśya rājamārgena  
saptāvaraṇasaṁyutam  
nānāratnamayaṁ divyaṁ  
śrīrāmabhavanaṁ śubham**

**tatra śrī bharatādyaiśca  
sevyamānaṁ sadā prabhum  
virājamānaṁ vaidēhyā**

## **ratnasimhāsane śubhe**

**svabhāvanayā śrīrāmaṃ  
prāpya sarvasukhapradam  
parānandamayo bhūtvā  
avasthānaṃ phalamucyate**

Through the process of attaining realization through sincere devotion (bhakti) to one's chosen deity (Śrī Rāma), experiencing direct communion (sākṣātkāra) with the divya bhagavāna Śrī Rāma, After experiencing the fruits of past actions (prārabdha karma), abandoning the body (dehatyāga), penetrating the realms of celestial bodies (sūryādimandalas), transcending the limitations of nature (prakṛti), bathing in the purifying waters of the Virajā river, leaving behind the causal body and subtle body along with desires, becoming purified, swiftly crossing the Virajā river, and attaining the transcendental divine abode of Sāketa, adorned with seven layers through the royal path, constructed with various gems, entering the auspicious mansion of the divine controller of the universe, Bhagavāna Śrī Rāma, constantly served by Śrī Bharata and others, seated majestically with Sītādevī on the splendid gem-studded throne, bestowing happiness upon all, known as the embodiment of compassion. Residing there with extreme bliss is termed as the ultimate fruit.

### **Summary -**

These verses describe the whole journey of a soul which leads to the holy abode of Sāketa where Śrī Rāma is seated with here eternal divine consort Śrī Sītā Devī.

Vedās also explain the way to the holy abode of Sāketa in the above manner only which is given as follows :-

**sa etam devayānam panthānamāsādyāgnilokam āgacchati sa  
vāyulokam sa varuṇalokam sa ādityalokam sa indralokam sa  
prajāpatilokam sa brahmalokam tasya ha vā etasya  
brahmalokasyārohṛdo muhūrto'nvēṣṭihā virajā nadīlyo vṛkṣaḥ**

**sālajyaṃ            saṁsthānamaparājitamāyatanamindrāprajāpatī  
dvāragopau       vibhupramitaṃ       vicakṣaṇāsandhyamitaujaḥ  
paryāṅkaḥ       priyā       ca       mānasī       pratirūpā       ca       cākṣuṣī  
puṣpāṇyāvayatau vai ca jagānyambāścāmbāvayavīścāpsarasaḥ  
ambayā       nadyastamittham       vidāgacchati       taṃ       brahmā  
hābhīdhāvata mama yaśasā vijarāṃ vā ayaṃ nadīm prāpanna vā  
ayaṃ jarayiṣyati iti.**

### **(Koushitaki Brāhmaṇa Upanishad of Rigveda, Mantra 3)**

This mantra elaborates the journey of a soul towards the holy abode of Sāketa as follows -

That Mumūkshu Jīvātmā which is eligible for liberation, after receiving the Devayāna Mārga(highway to abode of Sāketa), first it goes to Agniloka, then to Varuṇaloka, then to Ādityaloka, then to Indraloka, then to Prajāpatiloka and then reaches the Brahmaloḥa. On the way, first he finds a pond named "Ara" (It is made up of all the 6 anarthas such as Kāma, Krodha etc. therefore known as "Ara" ). After this, there is the place of "Muhurtābhīmānī" Devatā. He is known as "Ishtihā" (the one who is the destroyer of all the material desires). Beyond this, there is a river named Virajā. Beyond Virajā, there is a tree named "ilya". Beyond this, there is a city named "Salajya". In it, there is a Palace known as "Aparājitā". Indra and Prajāpati are the doorkeepers of this Palace. There is a Mandapam(a hall made up of pillars) by the name of "Vibhupramita" and there is an altar(Vedī) by the name of "Vichakshanā". There, a throne by the Name of "Amitaujā" is situated. There, a Devī by the name of "mānasī" who is the beloved consort(of Brahman) is situated on the throne. He is welcomed with divine flowers by apsarās namely Ambā and Ambāvayavi. There, "Ambayā" rivers also flows. Knowing Such supreme brahman, the soul attains that supreme brahman.

Here the word "Aparājitā" refers to the Sāketa Puri which is stated in the scriptures as follows :-

**ayodhyā nandinī satyā nāmā sāketa ityapi  
kośalā rājadhānī cha brahmapūrāparājitā**

### **(Śiva Saṃhitā Pañcama Pātala 20.15)**

Holy divine abode of Bhagvāna Śrī Rāmachandra has eight names as follows :-

**Ayodhyā, Nandinī, Satyā, Sāketa, Koshalā, Rājadhānī, Brahmpurī and Aparājitā.**

Also the same description which is similar to the above description of Upanishad is given in the scriptures as follows :-

**Aāsīnaṃ tamayodhyāyāṃ sahastra stambha maṇḍite  
Maṇḍape ratna saṃjñe cha jānakyā saha rāghavam**

### **(Śiva Saṃhitā Pañcama Pātala 2.23)**

Śrī Rāma along with Śrī Janakī is Situated on a Ratnavedī(gem-studded throne) in a hall adorned by thousands of pillars in the divine abode of Ayodhyā.

Similarly :-

**vaidehī sahitaṃ sura-druma-tale haime mahā-maṇḍape  
madhye puṣpaka-māsane maṇi-maye vīrāsane samsthitaṃ**

### **(Rāma Stavarāja, Mantra 94)**

In the midst of a grand pavilion, crafted from gold beneath the Kalpavṛkṣa (the wish-fulfilling tree), adorned with jewels, Śrī Rāma and Śrī Janakī (Sītā) are eternally seated in the vīrāsana upon a gem studded throne named Puṣpaka.

The above mention affirms the mention of the Sāketa in the Upaniṣad where Śrī Rāmachandra eternally resides with her beloved consort Śrī Sītā on a Ratnavedi (known by the names like "Vichakshanā" and "Puṣpaka") under the Maṇḍapa (known by the name of "Vibhupramita") beneath Kalpavṛkṣa (which is said by the name "ilya" in Upaniṣad) in the hall of "Aparājitā" (also known as Sāketa).



Here the mention of "Mānasī Devī" who is seated on the throne is none other than Śrī Sītā as stated by Padma Purāṇa as follows - :-

**"sītā tu mānasī devī nairritistvaṃ raghūttama"**

Therefore Śrī Sītā Devī recommends a Jīva to attain the Mukti before Śrī Rāma.

Verse 19-20-21-22

### **Hindrances to the Attainment**

**anātmanyātmā-buddhistu  
svātmā-śeṣitvabhāvanā  
bhagavaddāsyavaimukhyaṃ  
tadājñollaṅghanaṃ tathā**

**brahmeśendrādidevānām  
arcanaṃvandanādikam  
asacchāstrābhilāśaśca  
sacchāstrasyāvamānanam**

**martyasāmānyabhāvena  
gurvādaṃ nātigauravam  
svātantryaṃ cāpyahaṅkāro  
mamakārastathaiva ca**

**dvādaśīvimukhatvaṃ ca  
hyakṛtyakaraṇaṃ tathā  
jñeyaṃ virodhirūpaṃ tu  
svasvarūpasya sarvadā**

To mistake the non-self for the Self, to consider oneself as Śeṣī (Supreme Self), to turn away from the attitude of servitude towards Śrī Bhagavāna, and to transgress his commands; to worship deities like Brahm, Śiva, and others; to desire for false scriptures and to disrespect true scriptures; to not show excessive reverence towards Śrī Guru as mere ordinary humans; to exhibit independence, egoism, attachment to 'I' and 'mine', to disregard the fasting on Ekādaśī and to engage in the actions prohibited by scriptures - all of these are the eternal hindrances to the attainment of the Paramātmā Śrī Rāma who is dwelling in the heart of all living entities. One should understand all these.

### **Summary :-**

The instruction for not worshipping Brahmā and Śiva predominantly shows the dependence of deities like Brahmā and Śiva upon Śrī Rāmachandra. Only and Only Śrī Bhagavāna Rāma can grant you liberation.

Therefore worshipping Brahmā and Śiva maintaining their independence from Śrī Rāmachandra is not recommended for Rāmopāsakas by Śrī Hanumān.

We can bow to them as Vaishnavāchāryās (spiritual teachers of rāmopāsānā) but we cannot place them on the level of Bhagavāna Śrī Rāmachandra.

deities like Brahmā and Śiva are the Āchāryās of Rāma Mantrarāja Paramparā (disciplic succession of Rāma Mantra). Therefore paying obeissances to them as Own Āchārya(Spiritual master) is supremely beneficial for upliftment in Rāma-bhakti.

Lord Śiva himself propagates this principle as follows :-

**rāmaṁdevaṁ paraṁbrahma  
bhagavantaṁ puruṣottamaṁ  
rāmameva paraṁ prāpyaṁ  
manvānāḥ puruṣāstuye**

**tadbhakti jñānadātāram  
ume mām samupāśritāḥ  
ācāryatvena sevante te  
taranti bhavāmbudhim**

**māmevaṃ paramatvena  
bhajantopi dviṣanti ye  
na te muktipadaṃ yānti  
bhūtayonaya eva te**

**(Śiva Saṃhitā Pañcama Pātala 19/48-50)**

Śrī Rāmachandra is the Supreme Brahman(Parambrahman), the Supreme Personality of Godhead(Puruṣottama Bhagavāna). Those who understand Śrī Rāma as supreme attainable(Parama-Prāpya) and worship me as the bestower of devotion(bhakti) to Śrī Rāma, and serve me as an Āchārya of Rāmopāsanā, they cross over this ocean of material world. Those who perceive me as the Supreme Brahman, and worship me accordingly, but harbor animosity towards Śrī Rāma by not recognizing his independence, they never attain the state of liberation(Mukti); instead, they attain birth in Bhūta-yonīs.

Taking shelter of false scriptures explain the fact that one should never get distracted by the lucrative statements in the scriptures and one should never fall in the trap of Māyāvāda which propagates the philosophy of non-difference in the Jīvātmā and Paramātmā Śrī Rāmachandra. It also means that one should not lose his devotion by seeing the scriptural statements which extoll other deities like Śiva as Supreme Parbrahman because these are especially made for distracting the foolish people and filter them from the league of pure devotees.

Padma Purana states this clearly as follows :-

**Śrī Bhagavānuvāca**

**tvam hi rudra mahābāho**

**mohanārthe suradviṣām  
pākhaṇḍācaraṇaṁ dharma  
kuruṣva surasattama**

**tāmasāni purāṇāni  
kathayasva ca tānprati  
mohanāni ca śāstrāṇi  
kuruṣva ca mahāmate**

**(Padma Purāna Uttarkhanda Chapter 235)**

Śrī Bhagavāna Said :- O mighty-armed Rūdra ! In order to delude the envious people, O great among the gods ! Practice the delusive principles and create scriptures that glorify you, and create such scriptures to deceive the people who have envy towards me.

Therefore after seeing the glorification of other deities like Śiva and Devī in form of Independent Parbrahman in Purānas, one should not get deluded and understand this to be a part of Śrī Rāma's plan (to filter out the pure devotees).

Verse 23

**evaṁ tattvaparijñānād  
ācāryānugraheṇa hi  
tatkṣhaṇājjanakijāthe  
prītirnityābhijāyate**

Through the grace of such a great Āchārya, upon attaining knowledge of the aforementioned five principles(Artha-Panchaka), at that very moment, eternal devotion arises towards Shri Jānakinātha Bhagavāna.

**Summary –**

Here Śrī Hanumān ji states the significance of mercy of Āchārya who is Brahma-Niṣṭhā, who is knower of Rāma-tattva. All the āchāryās in the

disciplic succession of rāma-mantra contain the special mercy of Śrī i.e Jānaki Devī as one can only get Śrī Hanumān through the mercy of her eternal beloved consort, Śrī Jānaki. Therefore all āchāryās are eternally blessed by Śrī Janaki through which they bestow the Rāma-Bhakti on a Jīvātmā.

Śrī Hanumān ji also explain the fact that the ultimate attainable is infinite love for Jānakinātha Prabhu (who is the svāmi of Śrī Jānaki).

**iti śrī hanumatsaṃhitāyāṃ hanumadagastyasaṃvāde  
ṣaṣṭhodyāyāntargate arthapañcake śrīmajjanakanandinī  
raghunandanārpaṇamastu.**

Thus, Here ends the dialogue between Hanumān and Agastya, within the sixth chapter of the Hanumat Samhitā, under the section titled " Arthapañchaka," which is solely devoted to Shrimati Janakanandinī and Bhagavāna Śrī Raghunandana Rāmabhadra.